



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. <i>Yousabbeho</i> <sup>1</sup> ( <i>says: subhana Allah</i> ) for Allah what ( <i>are</i> ) in the Heavens <sup>w</sup> and what ( <i>are</i> ) in the Earth <sup>w</sup> ; the King The <i>Quddoso</i> <sup>2</sup> The Mighty, The <i>Hakeemo</i> <sup>3</sup> ( <i>infinite bekma</i> <sup>4</sup> Possessor).	يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ ﴿١﴾
2. He Who <sup>a</sup> missioned <sup>5</sup> in the <i>ommeyeenda</i> <sup>6</sup> ( <i>they who are unlettered/the Arabs</i> ) a messenger of them: [ <i>he</i> ] recites on them His <i>Aya'te</i> <sup>w</sup> ( <i>Qur'anic statements</i> ) and <i>youzakekey</i> <sup>7</sup> ( <i>[he] reforms the ill-creed of</i> ) them; and [ <i>he</i> ] teaches them The Book <sup>x</sup> and the <i>bekmata</i> <sup>w8</sup> ( <i>profound understanding of religion/wisdom</i> ) <sup>w</sup> ; while <i>en</i> ( <i>albeit</i> ) they <sup>z</sup> [ <i>were</i> ] of before surely in a misguidance manifester.	هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُبِينٍ ﴿٢﴾
3. And others of them, <i>lamma</i> ( <i>not yet</i> ) follow they <sup>z</sup> by them; and He ( <i>is</i> ) The Mighty The <i>Hakeemo</i> <sup>9</sup> ( <i>infinite bekma</i> <sup>10</sup> Possessor).	وَأَخْرَجَ مِنْهُمْ لِمَا يَلْحَقُوا بِهِمْ وَهُوَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾
4. <i>Tha'leka</i> ( <i>afar-that-it/</i> ) <sup>x</sup> ( <i>is</i> ) Allah's munificence <sup>x</sup> [ <i>He</i> ] accords it <sup>x</sup> whom <sup>p</sup> [ <i>He</i> ] wills; and Allah ( <i>is</i> ) possessor ( <i>of</i> ) the munificence the great.	ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٤﴾
5. A parable/example ( <i>of</i> ) whom <sup>r</sup> ( <i>had been</i> ) burdened they <sup>z</sup> the Torah <sup>w</sup> afterwards not bore it <sup>w</sup> they <sup>z</sup> like a parable/example ( <i>of</i> ) the donkey carrying tomes; wretched a parable/example ( <i>of</i> ) the people who <sup>r</sup> they <sup>z</sup> denied by Allah's <i>Aya'te</i> <sup>w</sup> ( <i>messages</i> ); and Allah divinely-guides not the people the <i>dha'lemeena</i> <sup>11</sup> ( <i>injustice-doers</i> ).	مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا بِئْسَ مَثَلُ الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِ اللَّهِ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥﴾
6. Let-say [ <i>you s</i> ]: O, you who <sup>r</sup> <i>hado</i> <sup>12</sup> ( <i>they adopted the Jewish "law"/customs/repented</i> ), <i>en</i> ( <i>if</i> ) claimed you <sup>c</sup>	قُلْ يَتَّيِبُوا الَّذِينَ هَادُوا إِنْ

<sup>1</sup> The word "yousabbeho" has no English equivalent. It means [*he*] says, "subhana Allah," that is: singling Allah as excelling in all good qualities, that He transcends all shortcomings, and that He is unique all around. Every tasbeeh (saying subhana Allah) in The Qur'an is a Prayer, says Ibn Abbas, see القرطبي for his tafseer (explanation of this Ayah).

<sup>2</sup> The word "الْقُدُّوسُ" and "الْمُقَدَّسُ" and "الْمُتَّقِدُّوسُ" and "رَبُّ الْقُدُّوسِ" all mean Allah. See البصائر. It also means: The Pure, beyond any shortcoming, elevated high, and is unique all around

<sup>3</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>4</sup> See the Lexicon attached to this Translation for "bekma."

<sup>5</sup> The word "بَعَثَ" carries several meanings, among them: sent, missioned, arouse, resurrected, awaken, and prompted.

<sup>6</sup> The word "أُمِّيُونَ" is the plural for "أُمِّي" = "unlettered." In English "unlettered" is an adjective, so no plural for it. So, I resort to transliteration and parenthetical explanation. Also the "أُمِّيُونَ" could mean the gentiles.

<sup>7</sup> The word "يُزَكِّيهِمْ" here means, and Allah is knower, [*he*] reforms the ill-creeds of them. See التفاسير and اللسان.

<sup>8</sup> See footnote the Lexicon attached to this Translation, regarding "wisdom."

<sup>9</sup> See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "حكيم."

<sup>10</sup> See the Lexicon attached to this Translation for "bekma."

<sup>11</sup> The "ظَالِمِينَ" = "the injustice-doer," as "الظلم" = "injustice." See the Lexicon attached to this Translation.

<sup>12</sup> The word "hado" for the singular and "hado" for the plural, has three distinct Arabic meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion.

that you<sup>b</sup> (are) Allah's *aw'leyao*<sup>13</sup> (guardians/allies) of with-out the mankind; so let-long you<sup>z</sup> the death<sup>x</sup> *en* you<sup>c</sup> were *ssa'dekeen* (always truth enforcers).

زَعَمْتُمْ أَنْكُمْ أَوْلِيَاءُ لِلَّهِ مِنْ دُونِ  
النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ  
صَادِقِينَ ﴿٦٦﴾

7. And not long it<sup>x</sup> they<sup>z</sup> ever by what advanced-she<sup>y</sup> their hands<sup>w</sup>; and Allah (is) Omniscient by the *dha'lemeena*<sup>14</sup> (injustice-doers).

وَلَا يَتَمَنَّوْنَهُ أَبَدًا بِمَا قَدَّمَتْ  
أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٦٧﴾

8. Let-say [you<sup>s</sup>]: verily the death<sup>x</sup> which<sup>x</sup> you<sup>z</sup> flee from it<sup>x</sup> so verily it<sup>x</sup> (is) *molaqey* (meeters with/meeting with) you<sup>b</sup>; afterward *storaddona* (to be forthwith-retuned you<sup>z</sup>) to the invisible and the visible Knower; then *youn'be'o* ([He] inform you<sup>b</sup> by piece-of-significant-and-availing-news) by what you<sup>c</sup> were working you<sup>z</sup>.

قُلْ إِنْ أَلَمْتُ أَلَّذِي تَفِرُّونَ  
مِنَهُ فَإِنَّهُ مُلْقِيكُمْ ثُمَّ تُرَدُّونَ  
إِلَىٰ عِلْمِ الْغَيْبِ وَالشَّهَادَةِ  
فَيُنْزِلُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٦٨﴾

9. O you who<sup>r</sup> they<sup>z</sup> believed: *en(if)* (had been) called for The Prayer<sup>w</sup> of Friday's day, then *is'aw*<sup>15</sup> (let intentionally-tread you<sup>z</sup>) to Allah's *thekre* (Prayer) and let-leave you<sup>z</sup> the sale, *tha'lekum* (collective-afar-that) <sup>x</sup> (is) *khayron* (choicer/superior/worthier) for you<sup>b</sup> if you<sup>c</sup> were (to) know.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا نُودِيَ  
لِلصَّلَاةِ مِنْ يَوْمِ الْجُمُعَةِ  
فَاسْعَوْا إِلَىٰ ذِكْرِ اللَّهِ وَذَرُوا الْبَيْعَ  
ذَٰلِكُمْ خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ  
تَعْلَمُونَ ﴿٦٩﴾

10. Then if/when (had been) finished the Prayer<sup>w</sup> then let-spread you<sup>z</sup> in the land<sup>w</sup> and *ebtagbo* (let-earnestly quest you<sup>z</sup>) of Allah's munificence; and let-remember you<sup>z</sup> Allah multitudinously, *la'alla* (craving currently unavailable deed that, perhaps) you<sup>b</sup> thrive you<sup>z</sup>.

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي  
الْأَرْضِ وَابْتَغُوا مِنْ فَضْلِ اللَّهِ  
وَاذْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ ﴿٧٠﴾

11. And if they<sup>z</sup> saw a trade or an amusement they<sup>z</sup> dispersed to it<sup>w</sup> and they<sup>z</sup> left you<sup>g</sup> standing; let-say [you<sup>s</sup>]: what (is) *enda* (by munificence of/by Rule of) Allah (is) *khayron* (choicer/superior/worthier) than the amusement and the trade; and Allah (is) *khayro* (= *khayron*) (of) the *ra'zeqeena* (giver of: provisions/-victuals for sustenance/rain).

وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا آنَفَضُوا  
إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ  
اللَّهِ خَيْرٌ مِنَ اللَّهِو وَمِنَ التِّجَارَةِ  
وَاللَّهُ خَيْرُ الرَّازِقِينَ ﴿٧١﴾

<sup>13</sup> The word "أولياء" could also mean, among them: *protector, friend*.

<sup>14</sup> The "ظالين" = "the injustice-doer," as "الظلم" = "injustice." See the *Lexicon* attached to this Translation.

<sup>15</sup> The word "سعى" has several meanings, depending on the context: (1) "بمعنى عدا دون الشد" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بمعنى مشى أو مضى" i.e. treaded = walk on, over, or along; (3) "عمل باجتهاد" = endeavored, i.e. he made conscientious or concerted effort toward an end; (4) "بمعنى قصد" intentionally treaded, as in this context. When "سعى" in the sense of "striding" it is made transitive by "إلى" and when it is in the sense of "work" then it is made transitive by "الام". See *اللسان*, and *الصارن*. +